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Europe, or else native stories into which have been incorporated particular traits of Cinderella.

As to barbarous incidents, like the cannibalism attributed to the daughters in some of the variants, these are easily explained on the theory that the gold of the modern semi-literary *märchen*, falling, in half-civilized lands, into an older stratum of thought, becomes an amalgam.

Such, it appears to me with present knowledge, is the proper path through this labyrinth, though I desire to be considered as speaking with the utmost caution. What I insist on is that there is no general formula applicable to the origin of folk-tales; each has its separate history. In maintaining that the *märchen* of Cinderella must be considered to have originated in modern Europe, I do not mean to deny that other *märchen* may possess, and can be proved to possess, an antiquity of thousands of years.

W. W. Newell.

PROPOSED EDITION OF THE WORKS OF REINHOLD KÖHLER. — In the last number of this Journal, Professor Gerber concluded his article on "Uncle Remus traced to the Old World" with a tribute to the labors of Reinhold Köhler, expressing regret that the one man who had especially embraced the vast field of folk-lore should have passed away without leaving a comprehensive work. A bibliography of this author's contributions to periodical literature is contained in the "*Zeitschrift des Vereins für Volkskunde*," 1892, pp. 426-437; but in order to consult these publications, with assurance of finding the entire series, it is necessary to resort to the library at Weimar. In a letter from Vienna, Dr. Friedrich S. Krauss informs us that in a short time it will not be necessary for the student who wishes to use Köhler's learning to take this journey, inasmuch as the sisters Köhler propose to bring out an edition of the works of their brother. The task of editorship is to be confided to Dr. Ludwig Fränkel of Munich, whose ability is attested by his excellent critical edition of the works of Uhland, containing in the appendix a mass of bibliographical and folk-loristic information. A recent volume of Fränkel's, "*Shakespeare und das Tagelied*" (Hanover, 1893), may be the subject of future notice in this Journal. To the information mentioned, Dr. Krauss, speaking as an honorary member of The American Folk-Lore Society, adds the following interesting suggestions, which we are obliged to give in a translated form for which we must ourselves take the responsibility: —

JEWISH FOLK-LIFE IN AMERICA. — I am proud of the riches and compass of our Journal, as proving the progress of our science. But there is one thing which I miss, namely: information in regard to Jewish folk-life in America. European journals also offer a similar deficiency, but assuredly not for the same reason. In my own monthly publication, "*Am Ur-Quell*," I have done my best to promote the study of Jewish folk-lore; but my success is far inferior to my expectations. Many of my informants, both Jews and Christians, will not hear of the subject; a reluctance which does not hinder me from doing what I can to foster research, and to raise up competent specialists. Even now, at the eleventh hour, it is possible to note and

record for the purposes of science a folk-life which is in process of rapid decay — I mean that of Jews, especially German Jews. Five sixths of all the Jews of the world speak German; but in Russia and Poland survives a distinct Jewish folk-life. In the main, this represents High-German Judaism from the twelfth to the fifteenth century, which has existed and continued to develop amid Slavic and Lithuanian environment, almost entirely independent of the influences of German culture. Under the pressure of the present tendencies of civilization, this folk-life is rapidly disappearing. During the last fifteen years, more than three hundred thousand Russian and Polish Jews have emigrated to the United States. In North America is now in course of accomplishment a development without precedent in Jewish history. During a thousand years, the German Jew, even in remote lands, has retained the German language and all that goes with it, and in spite of the most cruel enslavement has faithfully guarded German character and life; and now, in North America alone, he has cast it away, as in the spring of the year a crab discards his old armor, too narrow for his growth. To this change two causes have contributed: the Anti-Semitic movement in German countries, which has filled the Jews of the world with hate and indignation against all that is German, and the confessed preference of the Jews for the congenial, liberal, and truly exalted spirit of Anglo-American world-citizenship. The Yankee, to a certain degree, incorporates the ideal of the average Jew. Two years ago, the rabbis and other official representatives of Judaism quietly convened in Philadelphia, — or in New York, I do not now remember which, — and resolved to do away with the German language in worship and instruction, introducing in its stead the English. Only two or three small communities obstinately held out for the German tongue. Although myself a German, body and soul, my feeling of German nationality is so far below zero that I am greatly pleased by the resolution of this Congress. I now mention the occurrence, only with the intent of calling the attention of my co-members of The American Folk-Lore Society to this investigation before it is too late. The next generation of Jews will have become merged in Anglo-American folk-life, now in continual evolution. "Merged" is perhaps too strong an expression; it will have become assimilated to the Yankee, and cease to be more than a variant of Americanism. An enviable opportunity is offered to the student of folk-lore — the observation of the development of character from its cradle. This, to use the jargon of patriotism, is even a "national duty;" for the growth cannot but be to the advantage of the English speech and race. Who can tell how many valuable personalities the Jewish folk, embodied in the English, may yet contribute to the history of civilization?

Up to the present time, only a few investigators have concerned themselves with Jewish folk-lore. In this connection may be named the departed Isidore Loeb, Dr. Grünbaum of Munich, and especially Ignaz Bernstein in Warsaw. To these names, if indications do not mislead, others will be added. Above all, the palm belongs to Ignaz Bernstein, who, in 1888, published in Warsaw two important volumes containing Jewish proverbs, "*Jüdische Sprichwörter, t. e. Evreyskija narodnyja posloviy.*"

In the beginning of this very year, Mr. Bernstein, while in Vienna, did

me the honor of a visit, which offered the opportunity for extended conversation. While his first publication contained only 2,055 proverbs, he could now show me a new collection of more than 5,000. It is to be observed that he confines himself to the gathering of such Jewish-German proverbs and fashions of speech as present a characteristic stamp, distinguishing them from other German linguistic material. His collection therefore consists, so to speak, of peculiarities especially belonging to Russo-German Judaism.

Mr. Bernstein is a banker and millionaire, who occupies himself with folk-lore. He is, however, no dilettante, but a laborious student of the literature of his subject. After the manner of investigators in folk-lore, I made inquiries, in order to satisfy my curiosity. He told me: "In the autumn of 1860, I visited my wife in Berlin, whither I had taken her to receive medical advice; the train by which I was to return left at ten o'clock. My wife entreated me to accompany her to the lecture of an author, Jürgen Bona Meyer, the subject being 'The Child in Proverbs.' I replied that for business reasons I was under the necessity of returning the same evening, and that I had not the smallest interest in the subject. My wife presented me with two cards of admission, assuring me that the lecture would be over at half past nine, and that I should find a carriage in readiness to take me to the station. I yielded, at the risk of being bored for two hours. Bona Meyer, however, by the charm of her method of presentation, and also by the interest I could not help feeling in her account, contrived to make so attractive a subject foreign to my knowledge that the time passed without my being aware. Once in the carriage, in the company of two gentlemen who devoted themselves to slumber, I composed myself in a corner and thought over what I had listened to. It occurred to me: 'I have heard this or that proverb; surely it went differently, but how?' When I called it to mind, I wrote the variant in my note-book. By the time I had arrived in Warsaw my book contained twenty proverbs. I asked my friends if I had put them down rightly, and they gave me other examples, which I also recorded. I now felt the necessity of consulting the literature of proverbs, to discover how my predecessors had gone to work. When I had ranged on the shelf beside my bed a dozen collections, I began to be proud of my library. Before very long, I found myself compelled to set up a little book-case, and later on obtained so many works that they could hardly be accommodated in a much larger one. To this I was forced to add two others, and when these also overflowed, I fitted up a chamber expressly for my books, which in the end came to occupy two large rooms. At present, my library contains more than 3,500 collections of proverbs, belonging to almost all peoples of Europe, Asia, and Africa. Nearly all European collectors are my personal acquaintances; but I am vexed to say that the bibliography which I show to you does not include a single American book. Unfortunately, I have no means of filling the gap, and thus am unable at present to publish the work, which without doubt will be serviceable to many collectors of folk-lore."

In turning over the leaves of the substantial and delicately written manuscript, my pleasure was raised to transport by the excellence of an

undertaking which would have done honor to our American confrère, Mr. Pilling himself. Here, as in Pilling's bibliographies, I found all necessary bibliographical indications, and often a well-founded opinion as to the merit or demerit of the collection. I promised Mr. Bernstein to request friends of folk-lore in America that they would lend their assistance, as soon and as thoroughly as might be, in the completion of the bibliography. Herewith I make my appeal to all fellow-students, and beg that reports or works may be sent to me, together with charges, to Vienna, in order to be forwarded to Mr. Bernstein. Whoever will lend his aid in promoting this work may reckon on my friendly recognition, as well as that of Mr. Bernstein, as he will also make himself of service by his contributions to an important undertaking. The solidarity of students of the folk should be of avail in this case, if at all.

When the work of Mr. Bernstein appears, I trust that it may be of value in forwarding and deepening our science. His labors can already show a success unusual even in the domain of folk-lore, a territory abundant in surprises. Twelve years ago a poor lad of eleven years came to Mr. Bernstein in his office, and said: "Sir, I have heard that you are collecting proverbs. I collect them too, but only Polish ones." The boy showed his material. He had written down about 400 proverbs, many already printed, but in considerable measure new. Mr. Bernstein, pleased with the youth, gave him directions in regard to further activity. At a later time he found him a place in a counting-room, where the young man had sufficient leisure to continue his studies, to find correspondents in Polish districts, and to investigate the literature of the subject from the earliest times. Dr. Jean Karłowicz of Warsaw, editor of the folk-lore journal "*Wisła*," my esteemed friend and an honorary member of The American Folk-Lore Society, who combines sound sagacity with thorough learning, expressed himself with satisfaction and astonishment in regard to the performance of this young man. At the present moment, the collection of Samuel Adalberg, consisting of 50,000 proverbs, illustrated with all necessary folk-loristic, ethnological, and philological notes, is on the point of being published by the house of Mianowski in Warsaw. It will form a volume in style answering to the Annual Reports of the Bureau of Ethnology. Through the agency of Dr. Karłowicz, in combination with other Polish folk-lorists, Mr. Adalbert has been enabled to pursue a course of study at German universities; the last year he spent at the University of Berlin, and is now at that of Leipsic. This gigantic work is the first ripened fruit of the collection of Bernstein, but assuredly will not be the last.

Friederich S. Krauss.

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